



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We opened for you ^g an opening ^{x1} (<i>overwhelming victory</i>) manifest ^x .	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾
2. To forgive for you ^g Allah what preceded of your ^t offense and what delayed; and [to] ² conclude ³ [He] His boon ^{w4} on you ^g and [to] ⁵ divinely-guide you ^g [He] a <i>Sserattan</i> (<i>single and specific Path</i>) straight.	لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾
3. And [to] ⁶ succor you ^g Allah a mighty succor.	وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾
4. He Who descended the tranquility ^w in the believers' hearts, to <i>yazdado</i> ⁷ (<i>they^x further-augment in</i>) belief with their belief; and for Allah (<i>are</i>) the Heavens' ^w and the Earth's ^w soldiers; and [was] Allah Omniscient, <i>Hakeeman</i> ⁸ (<i>infinite bekma</i> ⁹ Possessor).	هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾
5. To admit [He] the he-believers and the she-believers paradises ^w /gardens ^w run ^w from under it ^w the rivers, immortals they ^z (<i>are</i>) in it ^w ; and [to] ¹⁰ expiates [He] a'n(off) them their <i>sayye'aa'te</i> ^w (<i>demeritorious-deeds</i>) ^w ; and [was] <i>tha'leka</i> (<i>afar-that-it/</i>) ^x <i>enda</i> (<i>by munificence of/ by Rule of</i>) Allah a great win.	لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾
6. And [to] ¹¹ torment [He] the he-hypocrites and the she-hypocrites and the <i>mushrekeena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>) and the <i>mushreka'te</i> (<i>she-they who partner deities with Allah/ she-polytheists</i>), the presumers by Allah the ill-presumption; on them <i>da'erato</i> ^w (<i>evil-turn/defeat/misfortune event</i>) the ill, and ired on them Allah and cursed them [He] and [He] prepared for them Hell ^w and fouled-she ^y a destiny.	وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَرْبُ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

¹ The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see *الراغب*.

² The reason this “to” is there and in brackets, is the following: it represent “اللام الناصبة التي تقع على الفعل المضارع فت نصب” “و تكون مكسورة” this “لـ” is at the beginning of this *Ayah* “ليغفر” and it is “مكسورة واقعة على فعل مضارع” with a “الضمير المستتر” “بمسرة على هذه اللام” And it is in bracket because it seems as if it is “hidden,” like “الضمير المستتر”.

³ The word “ينتم” = “conclude” rooted in “نم” that is: its last component of a whole has gathered to the rest, making a full whole; thus, concluded means had gathered its last components and became a full-whole, or reached its end, or it finished, or it terminated, or it drew to a close. See the *Lexicon* attached to this Translation for more, especially concluded versus completed.

⁴ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁵ Ibid.

⁶ See footnote 2 above regarding “اللام الناصبة”.

⁷ The word “يزداد” implies greater intensity, and *اللتاج* says it is “ابلق.” So further is prefixed for this purpose.

⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم.”

⁹ See the *Lexicon* attached to this Translation for “bekma.”

¹⁰ See footnote 2 above regarding “اللام الناصبة”.

¹¹ Ibid.

7. And for Allah (are) the Heavens ^w and the Earth's ^w soldiers and [was] Allah Mighty, <i>Hakeeman</i> ¹² (infinite <i>hekma</i> ¹³ Possessor).	وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٦﴾
8. Verily We sent you ^g a witnesser/testifier and a <i>mubashsberan</i> ¹⁴ (iterative teller of pleasant tidings) and <i>natheeran</i> (iterative warner).	إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٧﴾
9. To believe you ^z by Allah and His messenger and [to] <i>toazzerobo</i> ¹⁵ (you ^z deferentially-support him) and [to] admire him ¹⁶ you ^z and <i>tosabbeho</i> ¹⁷ (you ^z say: <i>subhana Allah</i> [to] Him) <i>bukratan</i> ¹⁸ (early-dawn) and <i>asseyla</i> ¹⁹ (noon, latenoont to sunset).	لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٨﴾
10. Verily who ^r <i>youba'yeona</i> (they ^z plight allegiance to) you ^g verily only <i>youba'yeona</i> Allah; Allah's Hand ^{w20} (is) atop their hands ^w ; so whoever [he] infracted, so verily only [he] infracts on himself ^w ; and whoever [he] fulfilled ²¹ by what [he] covenanted on it ^x Allah, so will give him [He] a great remuneration.	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورَتُهُ أَجْرًا عَظِيمًا ﴿٩﴾
11. Shall say for you ^g the <i>mukhallafoona</i> (Jehad-behind-sitters/ not joining Jehad-fight) of the <i>Aara'be</i> (Bedouin Arabs): preoccupied us our possessions and our families ^w ; so <i>istaghfer</i> ²² (let-seeke forgiveness [you ^s]) for us; they ^z say by their tongues what (is) not in their hearts; let-say [you ^s]: so who ^a possesses for you ^b from Allah a thing, <i>en(if)</i> [He] wanted by you ^b harm or [He] wanted by you ^b a benefit; rather [was] Allah by what you ^z work Proficient.	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَأَسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مَرَبَ اللَّهِ شَيْئًا إِنْ أَرَادَ بَكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٠﴾
12. Rather presumed you ^c that never transpose ²³ the messenger and the believers to their families ^w ever; and (had been) adorned <i>tha'leka</i> (afar-that-it/) ^x in your ⁿ hearts; and presumed you ^c the ill-presumption; and you ^c were a worthless people.	بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزَيَّرَ بِذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظُرْبَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١١﴾
13. And whoever not believes [he] by Allah and His messenger, verily We prepared for the unbelievers a <i>Sa'era</i> ^w (intensely kindling Fire) ^w .	وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٢﴾

¹² See the *Lexicon* attached to this Translation regarding "الحكيم" and "حكيم."

¹³ See the *Lexicon* attached to this Translation for "hekma."

¹⁴ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashsheron* = يُبَشِّرُ مُبَشِّرًا.

¹⁵ The word "عَزَّرَ" in "تُعَزِّرُوهُ" = النصرة مع التعظيم, i.e. deferential support. See الراجب.

¹⁶ The pronouns in "تُعَزِّرُوهُ" and "تُوَقِّرُوهُ" according to some Qur'an commentators, which I believe is correct, refer to Mohammad (SAWS). See القرطبي.

¹⁷ Saying "subhana Allah" means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Said Ibn Abbas, may Allah be pleased with him, every *tasbeeh* (i.e. saying: subhana Allah), in The Qur'an is a Payer. See القرطبي.

¹⁸ The word "bukratan," literally means the time between Fajr (early dawn) Prayer and sunrise.

¹⁹ The word "aseyla," literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.

²⁰ Some maintain that the "hands" are symbols of divine Might or Power, by Arabic tongue expression this true.

²¹ The word "أوفى" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "أوفى" means had endeavored and gathered the last part of an obligation and fulfilled it.

²² The word "استغفر" = "أطلب الغفران" = "let-seeke forgiveness [you^s]." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness."

²³ That is repair or return.

14. And for Allah (is) the Heavens^w and the Earth's^w proprietorship;[He]forgives whom^r[He]wills and[He] torments whom^r[He]wills;and[was]Allah *Ghafooran* (iterative Forgive) *Rahemman* (iterative mercy Giver).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾

15. Shall say the *mukhallafaona* (Jehad-behind-sitters/ not joining *Jehad-fight*)if you^c launched to spoils^w to take^w it^wyou^zlet us *natta'be'okum* ([we]closely-follow you^z); they^z want to substitute Allah's speech; let-say [you^s]: never *tatta'be'aona* (you^z closely-follow us); as *tha'lekum* (collective-afar-that)^x said Allah of before; then they^z shall say: rather you^z envy us; rather were not understanding they^z except a few/a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ
إِلَى مَغَانِمَ لِنَاخُذُوهَا ذَرُونَا
نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ
اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ
اللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ نَحْسَدُونَنَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Let-say [you^s] to the *mukhallafeena* (Jehad-behind-sitters/ not joining *Jehad-fight*) of the *Aara'be* (Bedouin Arabs) *satod'awna* (affirmably to be invited you^z) to a people possessors (of) *ba'sen* (bravery and warfare), to fight them you^z or *yuslemona* (become Muslims they^z); so *en(if)*you^z obey, *yona'tekum* (accords you^z) Allah a remuneration *hasanan* (ultimate meritorious deed); and *en* you^c divert, just-as you^c diverted of before, [He] torments you^b a painful torment.

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
سَتُدْعُونَ إِلَى قَوْمٍ أُولَى بَأْسٍ
شَدِيدٍ تَقْتُلُونَهُمْ أَوْ يُسْلَمُونَ فَإِنْ
تَطِيعُوا يُوَفِّكُمْ اللَّهُ أَجْرًا حَسَنًا
وَأِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. Neither on the blind a constraint²⁴; and nor on the lame a constraint; and nor on the sick a constraint; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w/gardens^w run^w from under it^w the rivers; and whoever [he] diverts [He] torments him a painful torment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ
حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ
جَنَّتِ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. *Laqad* (verily, already and affirmatively) delighted Allah *a'n* (regarding) the believers *edh* (while/ since) *youba'yeonaka* (they^z plight-allegiance to you^s) under the tree^w; so knew [He] what (was) in their hearts; so [He] descended the tranquility^w on them and [He] rewarded them a *fat'han*²⁵ (opening/ overwhelming victory)^x nigh.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ
مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ
عَلَيْهِمْ وَأَثْبَتَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And booties^w multitudinous^w they^z take it^w; and [was] Allah Mighty *Hakeeman*²⁶ (infinite *hekma*²⁷ Possessor).

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Promised you^b Allah booties^w multitudinous^w you^z take it^w; so [He] hastened for you^b this^w and [He] checked the mankind's hands^w *a'n* (off) you^b; and to be an *Aya'tan*^w (miracle/ sign/ proof) for the believers and [He] divinely-guides you^b *Sserattan* (single and specific Path) straight.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ
النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

²⁴ The word “حرج” = “أضيق الضيق” see “اللسان” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

²⁵ See footnote 1 above regarding “opening^x (overwhelming victory)” = “فتحا”.

²⁶ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²⁷ See the *Lexicon* attached to this Translation for “bekma.”

21. And another ^{w28} not you ^z could overcome it ^w <i>qad</i> (already and affirmatively) encompassed Allah by it ^w and [was] Allah over every-thing Omnipotent.	وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾
22. And had fought you ^b who ^r unbelieved they ^z surely (would have) <i>wallaw</i> (forged/ fled they ^z) the rears ²⁹ ; afterwards they ^z find neither a <i>wa'leyan</i> (guardian/ ally) and <i>norna'sseeran</i> (iterative-succorer).	وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَمْجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾
23. Allah's dispensation ^w which ^u <i>qad</i> (already and affirmatively) ceded-she ^y from before; and never find [you ^s] for Allah's dispensation ^w a substitution ^x .	سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾
24. And He Who checked their hands ^w <i>a'n</i> (off) you ^b and your ⁿ hands ^w <i>a'n</i> them by <i>Makkah's</i> [belly] ³⁰ from after that [He] bested you ^b over them; and [was] Allah by what you ^z work <i>Basseeran</i> (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾
25. They who ^r unbelieved they ^z and they ^z repelled you ^b <i>a'n</i> (off) The Mosque The Sacred and the <i>hadya</i> (offerings) ^x <i>ma'akofan</i> ³¹ (being dedicated/ confined) to reach its ^x place; and <i>lawla</i> (had it not been for) men he-believers and women she-believers not knew them you ^z that you ^z step over them then betides you ^b from them a <i>ma'arraton</i> ^{w32} (blameworthy-sin-and-crime) ^w by other than a knowledge ³³ ; to admit Allah in His mercy ^w whom ^p [He] wills; had they ^z sundered ³⁴ , surely We (would have) tormented whom ^r unbelieved they ^z of them a painful torment.	هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حُلُوهَ رِجَالٍ مُؤْمِنُونَ وَنِسَاءً مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾
26. <i>Edb</i> (when/ since) made who ^r unbelieved they ^z in their hearts the <i>hamiyyata</i> ^w (zealotry/ stubbornness and non-submission, especially towards The Right) ^w the <i>jahileyatey</i> ^{w35} (acting ignorantly or incorrectly/ or by rule of pre-Islamic era) ^w <i>hamiyyata</i> ^w ; so descended Allah His tranquility ^w on His messenger and on the believers and [He] obliged them word ^w (of) the <i>taqwa</i> (=there is no deity but Allah); and they ^z were righter/ worthier ³⁶ by it ^w and its ^w folk ^w ; and [was] Allah by every-thing Omniscient.	إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

²⁸ The word “أُخْرَى” translated here as “she-another,” means another situation involving booties and victories.

²⁹ The expression “wallaw (forged/ fled they^z) the rears” means fled and you can see their rears as they retreat.

³⁰ That is in the “hollon” or “sunken space” of Makkah, as Makkah is geologically speaking is a “basin” or a “depression in the surface of land” surrounded by mountains.

³¹ The word “مَعْكُوفًا” is singular, masculine, objective noun, rarely an objective noun to be found in English. So, there is no English equivalent for “مَعْكُوفًا” which means: that which is confined, beings-confined.

³² The word “marraton” means committing unintentional, but due to carelessness, blameworthy sin and crime.

³³ That is your knowledge, that is unintentionally you commit “maarraton,” see footnote 5035 above.

³⁴ The word “تَزَيَّلُوا” means “تَفَرَّقُوا بِكَثْرَةِ الْفَعْلِ” see *اللسان*. Hence: “iteratively sundered.”

³⁵ The word “جَاهِلِيَّةٌ”=“jahileyatey” is rooted in “جَهْلٌ” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct. So the “jahileyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

³⁶ The word “righter” is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أَحَقُّ” = “righter” as an adjective comparative.

27. *Laqad* (verily, already and affirmatively) *ssa'daqa* (always enforced the truth) Allah (for) His messenger, the *ruaya*^w (dream/vision)^w by the right; surely assuredly³⁷ enter you^z The Mosque The Sacred, *en(if)* Allah wills *aa'meneena* (self-safety-securers) *muhalleqeena* (they who are head shaven) and *mugassereena* (they who just shortened their head hair) not fearing you^z; so [He] knew what not you^z knew then [He] made of lesser than *tha'leka* (afar-that-it/) ^x a *fat'han*^{x38} (opening/overwhelming victory) nigh.

28. He Who sent His messenger by the divine-guidance and the Right's religion^x to *yudh'berabo* ([He] manifests it^x and its^x preponderance) over the religion, all (of) it^x; and sufficed by Allah *Shabeedan* (iterative Witnesser/-Testifier).

29. Mohammad, Allah's messenger and who^r (are) with him, *ashedda*³⁹ (they are resolutely hard) over the unbelievers *rubama*⁴⁰ (resolutely merciful/commiserators) among them (selves); [you^s] see them: *rukka'an* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *sujjadan* (they who kowtow in the Prayer), *yabtaghona* (they^x earnestly questing) a munificence from Allah and a *redhwanan*^x (ultimate delight/gratification); their signa (are) in their faces from effect/trace(of) the kowtowing; *tha'leka* (afar-that-it/)^x (is) their parable/example in the Torah and their parable/example in the Euangelion⁴¹ like a *zar'en*^x (the vegetation after sprouting)^x *akbraja* ([it^x] produced/emerged) its^x stalk, then fortified it^x then [it^x] toughened, then [it^x] stood on its^x [legs] (stems); [it^x] marvels the sowers to exasperate by them the unbelievers; Allah promised whom^r they^z believed and they^z worked the righteous-works^w of them a forgiveness^w and a great remuneration.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا
بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ ؕ وَالَّذِينَ مَعَهُ
أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ
تَرْنُهُمْ رُكْعًا سُجْدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ
السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَرَعٍ أُخْرِجَ
شَطْعُهُ فَزَازَهُ فَاَسْتَغْلَظَ فَاسْتَوَى
عَلَى سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيَغِيظَ
بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

³⁷ The "ل" in "لَتَدْخُلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

³⁸ See footnote 5322 above regarding "opening,^x i.e. overwhelming victory).

³⁹ The word "ashedda" = "أَشِدَّاءُ" is masculine, plural, subjective noun, meaning: "they who are resolutely strong."

⁴⁰ The word "rubama" = "رَحِمَاءُ" is a masculine, plural, subjective noun which has no exact English equivalent, as the closest English equivalent is "merciful" which is an adjective which does not have plural *per se*. Thus, "merciful commiserators" is the next best.

⁴¹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation. +